JOHN PERROT's *Answer to the* POPE'S *feigned nameless Helper*; or, A REPLY *to the Tract Entituled,* PERROT *against the* POPE.

SAtan's *assistance* of his *co-workers* (in case of the Lambs attempts against his Kingdom) most frequently appears in building *Lyes* as a Bulwark for their *Refuge* and *Defence*, as (amidst the smoak of his hideous Furnace) he hath exquisitely forged out *divers Lyes* to the hand of his *Nameless*, and (therefore something the rather) *shameless Servant*, inserted in his Writing to the *Reader*.

First, In affirming, that I going to *Rome* to the *Pope*, understood nothing but *English*; for I then understood besides *English*, both *Latin* and *Italian*, the two most usuall *Roman Tongues*.

Next, In avouching the Pope's *admitting me* to his *presence*, which he *never did*, but rather I believe was (in some certain respect) really *afraid* so to do: and consequently the asserted *particular passages* intimated as acted in the *Popes presence*, must also altogether, appear *deceits* and *lyes*; Who sent me not first to *Bedlam*, as he saith; for I was in *two Prisons* before *that*, *viz.* in one of the *New Prisons*, and *Inquisition*; whence also *all the rest* may be *judged* from what *Pit* they ascended, as being blown up of the *old Lyar*, the *Dragon*, resident as stably in *Rome*, as in *any part else* in the *whole Earth*.

As for the mans intended *lascivious terms* touching *Jane Stokes*, it stinks of some of his Fathers *Fryeries*, *Convents*, and *Nunneries*, and therefore I leave that *dirt* in his own *dish*, which will not *wash* but rather noysomly *besmear* his own *face*.

Touching his *assertion*, of *one* of our *Friends* FASTING himself *to death*, that is another Lye; for the *Papists confessed* to me, and divers of *my Friends*, that he was *Hanged* in *Rome*, being a *Night-Work* in that *Black City* of *Murders*, and *Adulteries*: And as for *my Zeal*, it is still *the same* (in the true knowledge of God) as it *was* from *first*, to the *last* in *Rome*; which if the *Popes Inquisitors* were men of *Truth*, must confess the same to the *shame* of *him* their *Father*, and the *rest of his Children*, their *Brethren*, who from *first* to *last* of my *Captivity* in that City, never stood to answer either by *Word* or *Writing* my sundry *Manuscripts* (written in the *Inquisition* and *Bedlam*) which of late were published by me (here in *London*) in my Book entituled, BATTERING RAMS AGAINST ROME; for *all* or *any* of the *Popes Children* in *England* to *Answer*, in the behalf of the *Pope* and his *Children in Rome*, which they stood not to answer for *themselves*.

Here followeth a few Words in Answer to the purpose of the fiction, Printed in the name of the Pope of Rome.

It cannot be understood *by me*, nor may be properly apprehended *by any rational Reader*, but that the precited late published *Tract* is any other than *a fee'd forgery* to propagate the power of the *Papists Iniquity*, in some sence *critically composed* (according to the guile of the old subtile Serpent) that the neck of the *Popes strength* might not be quite *crakt* with one *twist*.

1. First, considering how *Often* I propounded for the like *Publick hearing* in *Rome*, whilst the *Pope's Bondman*, as may be read in my Book, BATTERING RAMS AGAINST ROME, in Pages 29, 36, 39, 41, 49, 54, 59, 83, 122, but never *answered*; which gives me to *believe* he would not readily *answer* that *abroad*, which he would not appear to answer *at home*, yea much less by *Word abroad*, which he would not by *Writing at home*; though I know in their *boasting parts*, they would say rather *in Publick* than *in Private*, but the *fruits* shew it *not*.

2. Considering the *Place appointed* (viz. *Amsterdam*) without *intimation* of the *Hollanders* licencing such a *Publick Assembly* as was mentioned in mine to the Pope, which though he might presume upon the *priviledge* of his Peoples private *adoration* in that City; yet that is not an *Argument* that the *States of Holland* must submit to his *Will* in so *publick a thing* as the other is, in case it were the *Pope's Will*, but as a *craved kindness* must *first* be granted *by them*.

3. Considering the *manner of my Writing to the Pope*, viz. in the *Language* that I did *Write to him*, with a *subscribed direction* how he should send his *Answer* to me, in order to the *Meeting*: So that were the said *Printed Tract* the dictates of his Spirit, in his *next* he must in honesty *confess Oblivion*, and bring himself under the *conviction* of the *sentence* (which saith) *Insipientis est dicere, non putaram*.

And though I *esteem* the said *Letter* but as a *Fiction* which may be *taking* and *tickling* to certain *airy Fancies*, yet that a *fooliish Jest* may not beguile *all*, I answer to the pretended *argument* of the *Pope* touching my *temptations* in *Bedlam*, which were first *Irons*, & many *Tortures*, and next the *offer of all Pleasures* which was no more *Civility towards me*, than was the *Devils temptation* to *Christ*, saying, *all these will I give thee, if thou wilt fall down and worship me*, Mat. 4. 9. Nor was I more *ungrateful* towards *them* in *denying them*, than was *Christ* to *Satan* in the said case, who renouncing him and said, *get thee hence*, &c. *Mat.* 4. 10. So if *this* were the *Popes*, he must yet plead *ignorance* of a *Gospel case*: And who is meetest *for Bedlam*, the POPE or JOHN PERROT? let the rational *Readers judge*.

I might also instance the *pervertion* of the *Scripture* by him, *Acts* 26. 24. where it is said of *Festus* to *Paul*, *Too much learning doth make thee mad*; but he like *a Roman* turning it *backward* saith, *too little learning*, &c. which is improper to say, *too little* in such *a case* produceth the same effect of *too much* in the *same case*.

Finally, I am so favourable and charitable as to think the *Pope* is not so much a tionsecated person, as to percloſe his discourse with a threat of Fulminiating a young Jesuite with the weapons of Excommunication with Bell, Book, and Candle, to Excommunicate me that was never in Society, Fellowship, or Communion with him or his adherents in their way or Worship.

And therefore with this latter considering the forementioned causes, I find no Obligation on me to pass to *Amsterdam*, where coming might from thence return again *as one that sought a pebble stone* (but could not find it) *in the deep Sea*; seeing the certainty of meeting, nor means of finding the *Pope's* Champion is not stated by him: And therefore also neither is any thing of the said Paper a sufficient ground of my stoping the course of the spreading my former *Propositions*. Yet with *Solomon* may finish my saying, *Though thou shouldest bray a Fool in a Morter among Wheat with a Pestle, yet will not his foolishnesse depart from him*, Prov. 27. 22.

Signified by a Servant of the Lord,
Called, JOHN PERROT.

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